THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE.

BY K. S. RAMASWAMI SASTRI, B.A. B.L.,

At Puri famed throughout the universe
Lord Jagannatha's car of moving Time
In splendour goes hymned by worshipping rhyme
In thrilled and thrilling rich and radiant verse.
Its very sight removes our sorrow's curse,
Redowers us with the raptures of our prime;
And here the Lord doth go to Ocean's clime
But comes and blesseth Man who sins and errs.
Here Lord Gouranga's honeyed love and praise
And dancing feet and glad adoring eyes
Have doubly blesse'd made this holy spot.
What joy to spend here all our happy days!
O Krishna! True love is thy paradise.
Remain for ever here and leave us not.

Great Thoughts.

The good we can, each of us, accomplish in this world is small. The good that all men in all ages could accomplish, if they would, is vast. But in order that this may be done, each working being must serve his own generation, and do his part to render the next generation more efficient.

Prayer is the true help for the builder; His right attitude is on his knees. When men go out to weed some great field they often kneel at their task. And it is only when kneeling that we can cleanse the soil of our own hearts of the quick-growing and poisonous weeds that are there. My prayer breaks the bond of many a temptation that holds me. My prayer is the test for many a masked evil that seeks to seduce me. My prayer will be like a drop of poison on a scorpion—it will kill the sin on the instant. We shall conquer when we go into the battle as the Puritans did, with the old Psalm upon their lips, "Let God arise, and let His enemies be scattered."

What is meant by redeeming time? It is to fill the hours full of the richest freight, to fill them with the life of thought, feeling, action, as they pass by. One moment of self-conquest, one good action, really done, yes one effort to do right, really made, has the seal of time put on it.

There is a great gain to be obtained by the practice of nightly self-scrutiny. He who seeks to "know himself" must study day by day the details of his moral health; he who desires to lay up "treasures in heaven" must allow no waste of his soul's wealth to pass unheeded.

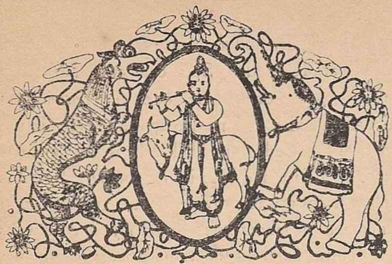
He who receives a favour must retain a recollection of it for all time to come; but he who confers should at once forget it, if he is not to show a sordid and ungenereus spirit.

Events of the Week.

Speaking at the Anniversary Meeting of the Buckingham Mills Welfare Committee held at Madras on the 13th Inst., Mr. G. F. Paddison, Labour Commissioner, who presided, said.—'If only there had been free interchange of views between capital and labour, there would have been a speedy solution of the labour troubles of the past in Madras.' There are now representatives of both the management and the workmen on the Committee. They met frequently and decided every matter of difficulty or dispute by talking round a table so as to arrive at a mutual understanding. We cannot agree, however, to the statement that 'in the case of concerns with European capital and Indian labour, the racial question makes a difficult situation even more difficult.' The people of India have no conception of *racial distinctions* at all. It is Europeans that have, for their own purposes, put it forth and raised a huge mass of prejudice in men's minds towards each other in the name and with professions of scientific investigation. In India, the ancient social system is an efficient solvent and swallower of racial differences. Racial prejudices have as often and speedily vanished as they have arisen, and all Asiatic races have got combined and lost themselves in the all-absorbing ocean of our Varna System. Even the followers of Islam have got themselves to some extent assimilated to us. The hymns of Mastan Sahib indicate and even prove to us where the tendency would have lain in the building up of the future Hindu-Moslem Union, had not European elements of disturbance rushed into the scene and complicated and even endangered the situation by the breeding of fanatical passions among the unthinking mass of the people of India. The ruling race enjoys a tremendous prestige in India, and its representatives can easily influence not only the people of the working classes, but even those who belong to the higher strata, *so-called*, of society. They can 'kill' all individualism and raise even illusions among the work-people by kindness. The latter have no independent sources of information or inspiration helping to awaken aspirations after a future of self-determined and self-developed industrial or political freedom which will secure to them the status which the British Colonials enjoy in the self-governing Dominions of the Empire. Hence their so-called 'Welfare' is one which they have not earned by unaided effort, and so can only help to strangle even the dim visions and distant echoes of freedom which may be wafted into their neighbourhood from the centres of agitation and disturbance all around them.

***

The Malabar Jenmi's Conference has come on, as expected as a counterblast to Mr. Reddy's and Dewan Bahadur Krishnan Nayar's Tenants' Conference. The Tanjore Mirasdars have long suffered, one by one, the loss of their ancient agrarian rights, till they have sunk into the position of mere intermediaries who collect revenue for Government from the cultivators. They are called now merely '*inhabitants*'—the old Tamil word *Kudi* (meaning '*citizen*)' is translated literally by that English word, *viz.*, 'inhabitant'—and deprived of almost all their rights as the ancient landowners of the Cholamandalam. *Kudi* is the Tamil equivalent for the Sanskrit *Praja*, and both mean and imply *citizenship*, not simple residence on the soil, tenancy, or serfdom. For 40 years past the Tanjore Mirasdars have been agitating and clamouring for the restoration of their traditional proprietary rights as the true landlords of the country. They have failed, and have now become reduced to the status of tenants-at-will.—Now the turn of the Malabar Jenmis has come: and two powerful *modern* men have taken up arms against them. Mr. Krishnan Nayar was once Dewan of Travancore, and Mr. Reddy carries everywhere with him the halo of his supernatural and miraculous University Culture in Great Britain. The Jenmis of Malabar accuse him of making 'false and scandalous accusations' against them in order to ruin them and subvert their rights of ownership. We quite agree that it is not the exorbitant demands of the Jenmis that brought about the Moplah outbreak. The Moplahs have the habit of running amok occasionally, and religious fanaticism has its last stronghold among them in India. The innumerable forcible conversions and daylight and torchlight dacoities brought to light recently and forming a part of their recent outbreaks against law and order clearly indicate that it is not their agrarian grievances that led to their recent rebellion. We are informed that 'the *Justice* party has voted in support of Mr. Krishnan Nayar's Bill.' If so, we can easily discover one of the underlying motives of this crusade against the Jenmis, many of whom are Nambudiri Brahmins. These Brahmins of Malabar never interfere in the world's secular concerns and political squabbles. But they are Brahmins, and that is enough to provoke the ire of the so-called 'Justice' party. Messrs. Krishnan Nair and C. R. Reddy are not yet Ministers, but every one is expecting that they will soon be Ministers or near the Ministers' 'throne' of grace. The Non-Brahmin Jenmis have to suffer, because they associate as Jenmis with the Nambudiris and agitate together to preserve their rights of ownership in land. That is the head and front of their offence, and so they have to suffer vicarious punishment. In an age of imported ideas and longings, the thought that the Kshatriya Zamorin and the Brahmin Nambudiripad of Poovalli are the biggest landlords in Malabar must be intolerable to our Anglicised 'new ruling class' of *parvenus* and *Novi homines.* The cry for an agrarian revolution is simultaneous with the cry for offices and emoluments in the State on the model of the now defunct 'spoils system' in the United States. Social chaos is more or less synchronous with revolution in the State. Were it not that the sword of Great Britain stands on high unsheathed and burnished up in all its effulgence of power and pomp, there would have been already a revolution in the Indian State—at least in South India. The *Justice* party and 'the new ruling class' in South India are pursuing their policy of 'blundering and plundering'—to use the picturesque language of Lord Beaconsfield,—in order to ruin the purely literary class of the Brahmins whom they openly call their 'enemies.' The so-called popular party in Rome's revolutionary period aimed only at dispossessing Senators of the lands which the Republic had conquered from the races it had overthrown in war and handed over to the Senate to be administered by its members. In India, either the Government acting hitherto on behalf of the labouring class which is engaged to cultivate the land by the traditional owners of land in the Cholamandalam and the present 'party in power' acting on behalf of the tenants in Malabar seek to dispossess the Mirasdars (in the former case) and the Jenmies (in the latter) of the lands which they have held *for ages* as their own property—and not as in Rome, the confiscated lands of a subjugated race or people. In the case of Rome, the revolutionary party and government soon met with troubles of all kinds, and the trend of events led in the end to the concentration of power in the hands of one man and to the overthrow of the Roman Republic. Here, fortunately, the British suzerainty is strong enough to save us from wars and revolutions in the State. But the development of an agrarian crisis will bring with it its own dangers. Already, the 'new ruling class' is face to face with a religious commotion in South India—and it is the direct result of its policy of 'blundering and plundering' in regard to our Temples and Mutts. Its attempt to monopolise the non-political offices in the State is producing a commotion in social circles, both Brahmin and Non-Brahmin, who are refused equal opportunities with the favoured 'New ruling class.' The programme of the 'Non-violent Non-Co-operation party' is another source of anxiety. After all, these two years of so-called 'reform' Government have produced discontent and disturbance everywhere. The cause of progressive popular Government has received a check. If our Indian political leaders of all parties in South India do not soon come to terms, tha bureaucracy will again have to be invited, and even welcomed, to resume charge of the government and restore peace and contentment to a distrurbed and distracted people and society.



The Hindu Message

Dharma and Life—XXVII.

Property and the Coming Social Order.

Europe—at least Western Europe (and America, too)—is gradually recovering from the influence exercised on men's minds by the uncompromising attacks of Socialism on Property in its early days of close identification or sympathy with Communism. No doubt, of late Bolshevist Russia, under the guidance of Lenin and Trotsky, is attempting a social reconstruction based upon the destruction of capitalism, the abolition of democracy, and the absolute rule of the proletariat. But we ought not to fail to notice that in the *first* place, there is much brute force and the insidious influence exercised by the monopoly of the harvested foodstuffs (gained by military strength) at the back of the Bolshevist movement. In the *second* place, Lenin, at the very outset, gained the co-operation of the Russian peasants by the promise of the land,—a promise partially fulfilled at the Revolution; and so the peasants—*i e.*, the read Russian nation—may be said to represent the principle of private property. In the *third* place, the economic conditions in Russia today as depicted by observers in Russia itself border on something like chaos. The abolition of private trading has created profiteering and corruption on an unheard-of scale. Owing to the lack of implements, draught animals, and seed grain, the agricultural harvest is disappointing. In industry, raw materials are exhausted and their supply cannot be replenished. Coal-production is decreasing, and the output is taken up for running railways so that iron foundries and other industrial concerns have to close down and thus tend to augment the volume of unemployment. Private enterprise is decaying, and the resources of the State are at a low ebb. If all this is true, Soviet ideals of the Communist or Socialist State must have proved a miserable failure.

But it is not, however, of Soviet methods of State-control and State-ownership of industry or of land and capital—that we are thinking of when we speak of a *new or coming social order*. We are thinking of the principles on which the new industrial society is to be built. The members of every trade, profession, or industry will form the new social unit. As Mr. Stirling Taylor says:—"The guild is one of the most convenient forms in which the work of the world can be accomplished." Every social problem with which the collective life of the nation is concerned is to be henceforth subordinated to the production of wealth, and the units of society are to be grouped primarily according to their industrial functions. In the *second* place, the chief social function of each group of workers and each branch of national production and industry is to perform the particular work allotted to it. Mr. Stirling Taylor says:—"The Guild theory is a revolt against central bureaucracy." For instance, the work of the mines about which there was so much agitation and anxiety both for the Government and the public in England about three years back will, under the Guild system, be managed not by a body of Government officials who draft treaties or of Government clerks who fill ledgers, but by those who work at the mines whether as hewers, engineers, or the ministerial and clerical staffs who work at the pit's mouth. It is those who do the *practical work* of each branch of national production or industry that know all about it and can control it to the best advantage. The Government official or clerk is an outsider, and so it is right to assume that they cannot carry on the work of the industrial classes in an efficient manner. In the *third* place, the State's functions are not to be dispensed with altogether. The State alone is to define the terms on which charters are to be granted to each Guild for carrying on its industry. The granting of charters does not mean that each Guild is to have a monopoly of the production of its own branch of industry. If it has such a monopoly, it will lie in its power to raise prices in the most thoughtless and reckless manner, so as to endanger the public interest. The State, therefore, might, in its charters, make due provision for healthy, but not for senseless, unlicensed and anarchical competition. The public good alone, and not the particular good of each Guild is to be the consideration guiding the State in this matter. When this has been done, each Guild or Corporation will have the fullest liberty to carry on its internal affairs without any interference from outside and according to the will of the majority of its members.

Each Guild will declare, from its own point of view, the standard of excellence to which its production is to attain, the rates at which its members are to be remunerated for their work, the length of their working days, and the privileges conceded to them both when they carry on their work and during the holidays when they are off duty. The centralised departmentalism of the official bureaucracy which has long exercised a tyrannical control and influence over the industrial mind will now cease, and pass away as the baseless fabric of a vision. *Fourthly*, every Guild will have its method and organisation for carrying on its industrial affairs under its own democratically-elected chief and his lieutenants in the light of its past experience. The relations between guildsmen and the non-working capitalist who still survives will be under the control of the State.

The revolution thus outlined will put an end to the capitalist exploitation of labour and will bring in an industrial state into existence under the *guardianship and supervision, but not the control*, of the political and territorial or geographical state. The system, however, does not necessarily, as already stated, get rid of the capitalist, but restricts the sphere of his operations. As regards the land, even if the state nationalises the land and expropriates the landlord, it will have to bring into existence agricultural guilds or encourage their formation under some system of village-organisation similar to what existed in ancient or mediaeval India and reconcile the collective ownership with the holding of land assigned to each individual tenant or head of a family either for a term of years, or under conditions of permanent tenure variable from time to time at the will of the partics concerned in the settlement. Even the reconstruction programme of the Labour Party in England, while standing for what it calls "the common ownership of the nation's land to be applied as suitable opportunities occur," realises the need of maintaining "*small holdings made accessible to practical agriculturists*" side by side with "national farms, administered on a large scale, with the utmost use of machinery, municipal enterprises in agriculture, and farms let to co-operative societies and other tenants under covenants," &c. Thus, private property in one form or another remains and is reconcileable with the new and improved social and industrial order, now in process of contemplation or evolution.

There is no doubt, also that a federal organisation of the various guilds of industry will have to be brought into existence to prevent conflict or inefficiency arising from mutual competition or want of adaptation between the supply and demand of the products of labour of various guilds. Such conflict or inefficiency as we have spoken of may be due to ignorance or traditionalism acting as impediments to the acquisition of technical knowledge and skill. It is not enough to secure solidarity and security for labour, but it is absolutely necessary to provide for the freedom and enlightenment of labourers so that they may always have their eyes fixed on the requirements of progress and refinement in character or true civilisation. The federal organisation of the several groups or guilds of labourers will have to adopt the system of holding frequent congresses in order to get rid of the evils,—physical, moral, political, or industrial and technical,—that exist or may arise from time to time. At the same time, the problems arising from a complicated system of organisation will have also to be faced. The late Swami Vivekananda used to say that the dangers of organisation and system building will loom large in the future of humanity. No great or complicated organisation can maintain itself without leaders, and the bringing in of leadership will bring in its own problems and perils. Hence, the central state in some form or other, will be needed to deal with evils as they arise and to prevent or put down conflicts among the local or sectional authorities and organisations when they come to a head and breed dangerous impulses or revolutionary passions and outbreaks. It is, also, necessary that the State authorities, central and local, should guard the individual and the family and the instincts or impulses naturally implanted in man which make for the maintenance of human personality and the ties of love or brotherhood which family or communal union tends to breed among men.

How is the Hindu social order based on Dharma free from the dangers and disturbances just noted, or from their possibility and the apprehensions regarding them which are apt to trouble the human mind and bring in various kinds of social distractions and the activities needed to terminate them? The truth is that our system of Varnas and the differentiation of Varnas according to the varying exigencies of each age and stage of social transition constitute, as a modern writer calls it "*a* perfectly unique social organisation." Its "*unique*" character lies chiefly in the *fact* that the four fundamental Varnas owe their origin and their distinctiveness to God. You may call it a mere theory or a mere article of faith, and vehemently deny the allegation of *fact*. But men

are after all to be tested and judged according to the sincerity and solidity of their convictions and beliefs. We deny the assertion that "the whole Rig-Veda is evidence that the four castes are not races created separately by God." They are not "*races*,"—but *Varnas* or groups of the human race, "created separately," and still to some extent preserving their separateness. There are living Western scholars who have proved that the four distinctive Varnas had already come into existence, at the time of the Rig-Veda. Some scholars have also shown that their distinctiveness had become established even before the separation of the Hindus from the Persians had taken place. Further, there are other Vedic sources of information to be taken into account besides the Rig-Veda,—viz, the Upanishads,—which rank even higher in Hindu estimation. A *second* reason why the Hindu social organisation is "unique" is to be found in the universally-recognised doctrine that the original distinction of Varnas and their subsequent transformations and developments, including the entire history of every individual and group or Varna, are all due to Karma and rebirths of the Jivas in their Samsaric journeys and migrations through the world. This doctrine is laid down in every source-book and sacred authority recognised by the Hindus.

Further, it is the occupational groups and sub-castes or communities that led to the formation and growth of the ancient Indian democracy with its village, village assemblies, caste and sub-caste panchayets, the suburban or urban guilds and councils, and communal federations and assemblies of groups of villages, & so on. Side by side with this *communal* organisation and interlaced with them, there is also a *territorial* organisation emanating from the central authority of the Indian state and associated with the work of assemblies whose members are chosen to represent the interests of the populations inhabiting territorial areas. At the same time, it is not denied that diverse groups, forming impure castes and of unknown or forgotten racial origins and filiations, became enrolled into and amalgamated with the Hindu social organisation and formed occupational guilds of their own, owing to their pursuing a special calling of their own. A writer in the November number of the "*Indian Review*" (Madras) says:—"the inherent advantages, of association and of collective bargaining might have been one of the prompting motives" of the formation of Indian groups. Such "advantages" might have added strength to the groups when they had already come into existence. But it is doubtful whether the original formation of the groups can be traced to economic motives and considerations. We are inclined to think that the associated group and the corresponding group-mind had long been present before the rise of utilitarian considerations or the exercise of the central or supreme authority or both commingled and consolidated together, helped to bring about the formation of a professional guild. It is certain, however, that when once the affiliation of an occupational group with the existing social and communal organisation had taken place, it formed an inseparable integral member of the immemorial *divine* social order and is recognised as such by all sections and Varnas of the entire Hindu society. It has its own Svadharma, determined according to the injunctions of the Shastras, with all the opportunities of spiritual evolution for its individual members which are available for the rest of the members of the Hindu social organisation. It is thus that the Hindu state and society goes on for ever fulfilling its purpose of being what the Vedanta calls it,—"*the bridge of immortality.*" No social order in the West past, present or future, has ever had or can have, such a purpose,—for India alone, to use the words of Swami Vivekananda, is "the land to which all souls must come wending their way to God."

We are glad that the Widow's Home in Mysore is to be converted into an Institute for the vocational training of Adult Women, with a hostel for free boarders and paying boarders managed by a Lady Warden. We trust that henceforth the Institution will prove of real practical utility for our womankind, instead of being a monument of misplaced philanthropy and an agency for the introduction of alien ideas regarding social service or the home life of Hindu women and widows. While residing in the Institute and boarding in the Hostel attached to it, care must be taken that the women and girls who undergo training should keep in close touch with their parents and relatives in their family home, so as they may resist the mischievous intrusion of alien ideas of culture and social advance. This danger has always existed in all new institutions recently founded for the so-called benefit of Indian women. Even in Mysore, the danger has loomed at times big enough and once even attracted the notice and excited the apprehensions of Swami Vivekananda when he stayed in Mysore for a few days before he undertook his famous mission as a representative of Hinduism in the Chicago Parliament of Religions. We have heard from the Swami's own lips how he uttered some words of warning and counsel to a certain illustrious personage in Mysore, but without leaving any impression or receiving any response from that quarter. A great many years have passed since then, and Hindu society is even more disorganised now and less disposed to adhere to its ancient moorings. We trust that men are not wanting in Mysore even now to keep watch over the doings thereof to-day so that the men and women of all classes of Hindu society may not stultify the teachings of the sages and depart from the peaceful simplicity and the sweet raptures of the Vedic ideals of 'Sama' and 'Dama' leading to the goal of *Mukti*.

* * *

That there is an element of vindictiveness in the sentences of criminal justice will be brought home to the public mind somewhat with staggering suddenness by the judgment in the Chauri Chaura case where 172 men have been condemned to the extreme penalty of the law, for an offence now a year old. Old it is, but none the less the crime laid at their doors is awful to contemplate even at this date We did comment at length on the tragedy at the time in these columns which followed close on a similar one at Gorakhpur and shook the country out of its delusion about mass civil disobedience. And this tragedy will be rembered as the cause of the famous Bardoli decision which in later months was to cause an apparently unbridgable split at Gaya. Apart from this, there is no denying that a sentence of such sweeping character on 172 men grates on one's sense of proportion and when it can hardly be maintained that the evidence against every one of the condemned was so direct or incontestable, it partakes of the methods of the middle ages and not of the enlightened times in which we live. We know not whether the Viceroy or the High Court will intercede between the gallows and its unfortunate victims. But that the sentence has caused a very great revulsion of feeling is undoubted; and the executions if persisted in, will result in the unloosening of psychic forces fruitful of evil to the country. These are the sort of sentences that convert the accused into accusers.

* * *

Earl Winterton's speech to his constituents at Horsham on the Indian situation is quite in keeping with the noble Earl's ignorance and the Englishman's traditional ability to see through a mud wall. A quickness to detect underlying causes and pierce through the surface of events to the truth behind them has never been the distinguishing characteristics of the rulers of this country. The fatuous complacency with which he refers to the beneficent influences of the monsoon and two good harvests is laughable in the extreme were there not in the Indian situation all the elements that go to make the tragic. The usual dolorous tale about the difficulties of the Services we had in abundance. That is a song in whose chorus a babel of voices chime in at the present day, very much to the mortification of even our Liberal compatriots. Towards the close of his speech, however, the Earl let fall a few words of wisdom. But unfortunately, the more you pamper the services and the more you proceed on the smug, self-satisfied assumption that unrest in India depends on harvests or meteorological conditions, the more difficult is it to secure co-operation between the two peoples. As to incendiary talk in Britain being utilised by the extremists in this country, we do not know if they can be of more mischief to the country than a few more speeches of this kind of ignorance on the part of the Under-Secretary.

* * *

The tightening crisis in Kenya, where White-manity has cast off the last remaining shreds of decency and humanity, is indicated in the two telegrams that appeared in the daily sheets. But if Reuter believes, the Duke of Devonshire inclines to a settlement on the spirit of Mr. Churchill's decision, surely the European planters have no reason to be apprehensive. It was Mr. Churchill's express purpose to make Kenya a characteristically British colony which, stripped of euphemism meant, in the light of the commentary furnished by practical events, that the few Englishmen were to lord it impartially over the Indians who worked for the development of the country and the native Afrikandar. The *Standard* of Nairobi however let fall the ominous suspicion that the Indians may be granted their claims. We do not think that remark was intended as other than a whip to the planters who have not been too much kicking these past weeks. And when Reuter wires that "the European attitude is stiffening (against Indian claims being admitted) and there is danger of bloodshed if the terms are persisted in" our faith in Great Britain and her sons revives. The Right Honourable Sastri and his friends, have been talking of 'acid tests' of citizenship. Here is an 'acid test' of their sincerity and courage of conviction.

* * *

There are even Europeans, individuals or corporate bodies, in this country who are able to recognise the culpable injustice to the tax-payer of further pampering the Services. The Committee of the United Provinces Chamber of Commerce sent early this week a telegram to the Government of India stating that they view with extreme disfavour the proposal to enquire into the condition and prospects of the Indian public services. Reuter's announcement about the appointment of a commission has been contradicted as premature, but, say the Committee justly enough, public feeling will not be allayed, unless a pronouncement is forthcoming from the Secretary of State that no commission is contemplated. The Indian public, they continue has persistently demanded rapid Indianisation of services, and revision of their present statutory position with a view to bring them more into line with reformed constitution. Any further raising of the status of the services will arouse deep resentment in the country. It will be regarded as open flouting of public opinion and clearly reactionary as undermining constitutional reforms. The Chamber prays the Governor-General in Council to strongly advise the Sceretary of State against the appointment of any such commission.

* * *

The *Manchester Guardian* publishes extracts from 'The Decadence of Europe' by Signor Nitti, the Italian Premier in the fateful days of the war. The following extract makes a pathetic reading wherein Signor Nitti sets out the hopes with which they started as contrasted with the present position:—'It was hoped that by isolating and starving Russia she would be driven indirectly towards an unavowed economic control. It was hoped that by occupying Germany with white and coloured troops, and by forcing her to endure torture of every kind, she could be dismembered and her unity shattered. By depriving Turkey of her territories it was hoped that she would be forced to disappear as a European Power, that she could be reduced to the position of a small Asiatic State with a few poor territories, and that all religious dominion could be taken from her. This policy, applied almost equally everywhere, and characteristic of the Entente, is especially on some particular points, the most conducive to the exasperation of the defeated nations. Turks, Russians, and Germans are henceforth in the same state of exasperation. United by no bond, they are united by a common feeling of hatred. Violence is fermenting on all sides, and is very far indeed from leading to a peaceful state of affairs.'

Literary and Educational.

Peeps into Student Life—IV.

By S. AMUDACHARI B A., B.L.

[This is in continuation of a series of sketches written in 1920 in the columns of the *Hindu Message*.]

HIS EXIT.

Ramaswami was just like other boys. He dressed himself neatly and well and took as much delight in attending theatres and taking long walks in the beach as any one else. The prospect of the coming holidays cheered him very much. Oh the delight of the midsummer vacation ! It was not an unalloyed happiness however for the Intermediate Examination was staring him in the face. There was just a fortnight to go through and then…………

* *

He was sitting in the train, his eyes half closed. He was perhaps dreaming of sweet things for now and then he smiled. The train would take him to the village at early morn. He had received an invitation from his father-in-law to go to his village and spend the holidays there. Ramaswami was married only a year ago. His thoughts now and then flew to that bit of a girl, so timid and shy, who used to

race for the nearest room, perhaps the kitchen, whenever she saw his face in the house. The last impression in his mind was that of a half abashed look from a face peeping from behind the door, when he left the place after Christmas. The weariness of the long sitting in the train had come upon him, and it was not before an edge of the hexagonal bundle of an old woman, stuck his nose, did he wake up. To his surprise he found that the train was standing just in the very station where he ought to alight. The train was whistling. Down he jumped like a cat through the windows, with his trunk, bed and all. The engine heaved and puffed. He could see the green flag waving at the end of the train.

At last ! Half an hour more and he would be there ! He reeled. His heart was in his hand.

* * *

Ramaswami with his necktie and stiff collar was a god in the village. The little boys stood around him admiring, casting occasional glances at one another for was not Subbu, who studied in the highest form of the High School, his brother-in-law though, so immensely proud of him ? He was a student of the Presidency College and had appeared for the Intermediate, and oh who will not think that he was a great man in the village. His father-in-law was a simple villager and practically knew nothing of life in a town. His mother-in-law knew less. Ramaswami was petted and feasted. His words were received with great weight on all matters, though some old men and women murmured of things in 'our own days.' He never knew that Son-in-lawship carried such great dignity with it. He felt himself enthroned and vowed he would never give it up, for all that might induce him. Days rolled on. Ramaswami was here, there, everywhere in the village ; though he would gladly shun vulgar company, like the aristocrat that he played, yet he was not without caring for the praises of the little schoolboys, nor was he deaf to the inner promptings which told him that he must be a great man one day.

There was a literary and debating society in the village ; for which village has not one ? The Secretary of the society was a tiny squeaking fellow, who spoke in several shrill tunes whenever he wanted to say anything. He had made a conquest of our hero by his shy advances and artful flatteries. So much so that not a Sunday passed by, without Ramaswami either lecturing or being installed, in the chair, or more correctly, the stool. There were eleven members on the whole. Of course the inner verandah in the Secretary's house was the place of meeting. Whenever the meetings took place, some two or three old men, half a dozen widows and a number of screaming children were not to be missed. The 'Koodam' of the house was a regular pandemonium sometimes. Ramaswami though a little annoyed at first soon realised the vast importance of his position in the eyes of the assembly. He often addressed on such very important subjects as 'Friendship', 'Benefits of British Rule.' 'Widow Remarriage,' 'Elevation of the depressed classes' or presided over such controversial and heated debates as 'Town life or Country life,' 'Mercy or Justice,' 'Pen or Sword,' 'Should we live to eat, or eat to live' and similar topics. His opinions were always delivered off-hand, and every one admired the express speed in which he spoke. Happily none remembered the rules of grammar. Subjects and predicates were left to take care of themselves, though the objects were not forgotten. When the Secretary rose to give thanks, it being the last and necessary item of the programme, Ramaswami was highly elated and thought that never could praise be more justly bestowed on any one else.

By the by, I have forgotten to say that Ramaswami had high ideals and higher ambitions. To his worthy and admiring confidantes, he did one day disclose his mind as they were all returning from the river late in the evening. He was only to pass his B. A., and then he exclaimed. Oh ! who could say what he was going to do next ? His admirers stood with their mouths open, and none answered except one who actually ventured to guess and said that perhaps he would become a headmaster like their Ramasesha Aiyar. Pooh ! grunted Ramaswami with a withering contempt, 'I to become a teacher. Imagine me going off to England, to study for I. C. S.'

Splendid !! was the chorus in reply.

* * * * * *

The vacation had nearly been spent. It was the first week of June. Results were coming out one after another like a hailstorm. Ramaswami was inwardly quailing though no one knew of it. He had promised to deliver a lecture as usual on Sunday evening, this time, on the subject of 'How to pass Examinations.' A number of youths were appearing for the School-Final next year and he had promised to show them an easy method of doing it.

It was 5 o'clock on Sunday evening. The members were all ready assembled for the meeting. The Secretary went to Subbu's house to fetch Ramaswami. What was his surprise to find that Ramaswami was not there and that Subbu was poring over a sheet of the '*Hindu*' with columns of numbers like black ants as if arrayed for battle ? The Secretary went back to his house and explained. Thereupon one little fellow jumped up and said that as he was returning from the market with a bundle of plantain leaves in the morning, he actually saw Ramaswami hovering about the Post Office.

Legal.

The High Court on Inter-Marriage.

By G. Harischandra Row.

(*continued*)

(2) Fakirganda-v-Gangi. The case is reported in the Indian Law Reports, Bombay Series, Vol. 22. (July 6, 1896 is the date, and the Judges are Sir Ferran and Mr. Hosking.) The parties are both Lingayats, of whom Fakerganda takes action against his wife, Gangi, to take possession of her. The defence is based on the contention that their sects are different. " The defendant contended that she and the plaintiff belonged to different sects of the Lingayat caste and that there could be no lawful marriage between them." (p.277). Here is the decision— " Upon this authority we hold that according to the Lingayat religion as well as according to Hindu Law, marriages between members of different sects of the Lingayats are not illegal, and where it is alleged that such a marriage is invalid, the onus lies upon the persons making such allegation, of proving that such marriage is prohibited by immemorial custom." (p. 280). Now, inter-caste marriages are prohibited by immemorial custom, and so are invalid. Again, the Judges here have treated all the Lingayats as of one caste and one religion only, and considered a marriage between two sections thereof as lawful, so that, if a marriage had taken place between two main castes or religions their Lordships would have held it as illegal. They have suggested that even a union between two divisions of the same caste or religion would not be valid, if it could be proved that it was opposed to custom ; and much less a connection between two distinct types.

(3) Mahantawa-v-Gangawa (Indian Law Reports, Bombay Series, Vol. 33. p. 693—July 15, 1909). In this case Mr. Scott and Mr. Bachelor state in their judgment—" The Panchals and the Kurbars are sub-divisions of the Sudra tribe", cite the Privy Council case of Indian Valungypooly, observe "the onus would therefore appear to lie upon the party alleging an illegality by reason of immemorial custom, to prove such prohibiting custom.", and come to the following conclusion—" We must therefore hold that the marriage of Savakka with Basappa was a valid marriage, and the appellant's case for that reason must fail." (p. 697). Here, if oneness of caste were non-essential, then there would be no mention of the two classes belonging to the same tribe; the Judges declare the marriage as legitimate, since they believe that the parties to the contract are, though not of one sub-caste, at least of one main caste. Their Lordships do not imply that all kinds of marriage would be legal unless the contrary were proved by custom; for the illegality of some is revealed by scripture itself; where, however, no scriptural prohibition apparently exists, there alone are we referred to custom for light; thus inter-caste unions must be illegitimate, for they are expressly forbidden by Scripture; while marriages between two sections of the same caste would be valid or not, according as they are sanctioned or prohibited by force of immemorial custom; for in the absence or ignorance of scripture custom could be our guide; and lastly, in cases where even custom is not clear enough, intuition may be relied upon. In short, those who affirm the illegality of intercaste marriages are not bound to cite the authority of custom; the onus does not rest with them; it lies on the other hand, upon those who assert the legitimacy of such unions in opposition to scripture; it is they that must prove the legitimacy.

Miscellaneous.

The League of Nations.

3—The Work of the League.

(The Publicity Bureau, Madras).

(*continued.*)

It would be unreasonable to expect that wide questions will settle themselves at once in an Assembly the delegates to which have been brought up in differing traditions and who are for geographical and other reasons living under differing political conditions and cannot but consider the national interests of the people whom they represent. Thus the Economic Blockade may affect a people with large, far more than one with small, trade, a weak nation more than a strong, a neighbouring nation more than a distant one. But if we pass to more concrete examples we shall find that the League has more definite achievements to its credit. The two new states of Poland and Lithuania, the one having regained something like her position before she was divided up between Austria, Prussia and Russia, the other restored to life after long incorporation with Russia had a dispute over boundaries which threatened to lead to war. Neither party has yet accepted the settlement proposed by the League but at any rate there has been no fighting there for two years. This may be regarded as only a partial success but the League has no power to enforce its settlements and at least the whole question is open to a peaceful arrangement.

In the question of the Albanian frontiers the League was not acting alone, for the matter had been taken up by the Conference of Ambassadors and the frontiers were finally settled by them. It has however been claimed for the League that it was instrumental in bringing the Conference to action; in any case the mere delimitation would not of itself have averted war unless the disputants agreed to it. But the happiest feature of the settlement and the best augury for the future was the entire reconcilation of two forces, Christian and Moslem. It was the first occasion on which a world organisation has ever attempted to set up a joint Mussulman and Christian administration and it serves as a precedent for similar disputes. There were however mutterings of war and it is certain that the threat of an Economic Blockade with the immediate result that the currency depreciated and the prospects of a loan were endangered brought Serbia to her senses. The danger of a conflict passed and the result must be placed chiefly to the credit of the League.

The League has also settled a dispute between the South American States of Bolivia and Chili. The facts need not be set out here but the question was interesting because Bolivia had demanded the revision of a Treaty which she thought was disadvantageous to her. The League held that the treaties must be respected unless they become inapplicable, that is to say, unless circumstances had so changed that their provisions had become obsolete. The dispute is also interesting as the first specific extra-European quarrel yet dealt with by the League. The decision was in favour of Chili and Bolivia has accepted it.

On the other hand the case of Armenia showed how little the functions of the League are understood even by the Governments who brought the Covenant into existence. The League was asked to undertake a Mandate for Armenia but, as was already pointed out the League is an Assembly of Nations acting through their representatives whereas a Mandate implies the administration of a country under the control of the League. But the League has neither money nor forces to undertake such a task and the administration would have been a joint international affair which at any rate in a country situated as Armenia is, must always be inconvenient. A Mandate moreover implies control and under the system the League itself is the controlling body. The request was therefore reluctantly declined. The two outstanding cases in which the League has been triumphantly successful are those of the Aland Island and of Upper Silesia. The case of the Aland Islands arose out of the wish of the islanders to belong to Sweden rather than to Finland with which they were incorporated. Sweden claimed for them the right to hold a plebiscite; Finland took her stand upon her sovereign rights. There was a danger of war and Great Britain appealed to the League under the terms of Article 11 of the Covenant which permits the intervention of third parties in face of great danger of war. The matter was amicably settled and an international agreement was concluded.

In the case of Upper Silesia the chief powers interested, France and England, agreed beforehand to abide by the decision of the League. Rightly or wrongly the League decided in favour of partition and since then in spite of certain symptoms of hostility the situation has become much easier and war has been averted.

Thus in three cases the intervention of the League has directly, and in one other indirectly, averted a catastrophe and this alone should be justification of its existence. But this slight sketch would not be complete without some reference to its Humanitarian activities. Considerable progress has been made towards co-ordinating international action.

suppression of what is known as the White Slave Traffic, that is the traffic in women and children for illegal purposes. The laws of the various States differed but thirty-three States have now signed a Convention drafted by Great Britian which will thus secure uniformity of treatment. The League has also made inquiries with a view to a stricter control over the use of Opium. It also assisted in the campaign against typhus in Eastern Europe, in the repatriation of prisoners of war by the Norwegian explorer, Dr. Nansen, and in dealing with the case of those who have fled from Bolshevik rule in Russia.

Thus it will be seen that the League's activities cover a very wide field; in some cases success has been marked, in others failures at least in part must be admitted; some of the subjects are far advanced, others are still in the stage of preliminary discussion. It must however be remembered that the League of Nations has only held its Third Assembly and that quite recently. Only those who hoped for a miracle and still hope have any cause for disappointment. If the success actually achieved falls below expectation, much has been done and there is bright promise for the future.

The Hindu Religious Endowments Bill.

Resolutions passed at a Public Meeting of the Citizens of Trichinopoly, Srirangam and Suburbs at the Town Hall, Trichinopoly, on Wednesday the 17th January 1923.

1. This meeting strongly protests against the intervention of any but a purely Hindu Government in matters affecting the Hindu Religion, Hindu temples and other Hindu Religious and Charitable Endowments and Establishments except under the ordinary law of the land applicable commonly to all public institutions and religious establishments.

2. Such intervention on the part of a Government, consisting of Legislators of all classes and creeds, is an insult to the Hindu public, is entirely uncalled for, violates the principle of strict religious neutrality solemnly accepted in the Great Proclamation of Queen Victoria, and is pregnant with dangers of a far-reaching character affecting the very foundations of Hindu Religion.

3. This meeting accordingly calls upon the Government of Madras to drop the Hindu Religious Endowments Bill and leave it to the Hindus to settle their own religious affairs, just as Muhamadans. Christians and others are allowed to do in respect of their own religious matters

4. This meeting is of opinion that, should any Bill be considered necessary to regulate the working of Religious institutions, such a bill should apply equally to all religions, irrespective of their being Hindu, Muhamadan or Christian, and should be treated as an Imperial measure and taken up by the Indian Legislative Assembly and not by Provincial Legislatures.

5. This meeting further considers that, in any such imperial bill, the only provisions that should be made are safeguards against frauds, defalcations, obstructions to the proper conduct of the work of such Religious Institutions, etc., but that under no circumstances whatever provision may be made for the diversion of funds belonging thereto.

6. This meeting appoints a General Committee of Hindus consisting of the following gentlemen with power to add to their number to consider the safeguards that should be the salient features of such a bill, criticise the provisions of the proposed Madras Hindu Religious Endowments Bill in all its aspects in the light of the foregoing remarks and take all action necessary to achieve the object of the foregoing resolutions.—

1. The Hon'ble Mr. K. V. Rangaswamy Iyengar, Member, Council of State, Srirangam.
2. M. R. Ry. A. P. T. Shunmugam Pillai, Avl. Mirasdar, Aiyampalayam.
3. ,, M. Sambasivam Pillai, Avl., Retired Sub Magistrate, Trichy.
4. ,, M. A. Chandrasekaram Pillai, Avl., Mirasdar, Andar Street, Trichy.
5. ,, S. Rm. Ct. Ramasamy Chettiar, Avl., Trustee, Srirngam & Thiruvanaikoil Temples, Thiruvanaikoil.
6. ,, Kovalakudi Singamiengar, Avl., Chairman, Municipal Council, Srirangam.
7. ,, F. G. Natesa Aiyar, Avl., Chairman, Municipal Council, Trichy.
8. ,, T V. Swaminatha Aiyar, Avl, B.A., B.L. Pleader, Trichinopoly.
9. ,, Kasi Visvanathan Chettiar Avl., Manager & Trustee, Rock Fort Temple, Trichinopoly.
10. ,, P. T. Srinivasa Iyengar, Avl., M.A., L.T., Professor, St Joseph's College, Trichy.
11. ,, T. K. Balasubramania Iyer, Avl., B.A., Editor "The Hindu Message" Srirangam.
12. ,, J. S. Narasimhalu Naidu Garu, Municipal Councillor, Trichy.
13. ,, M. S. Purnalingam Pillai, Avl., M.A.,L.T., Professor. S. P. G. College, Trichinopoly.
14. ,, R. Srinivasa Iyer, Avl., B. A., B. L., High Court Vakil, Trichinopoly,
15. ,, M. Venkataswami Nattar, Avl., Tamil Pandit, S. P. G. College, Trichy.
16. ,, H. G. Pancharatnam Pillai, Avl., Proprietor, Business Institute, Trichy.
17. ,, T. K. Rajagopala Naidu Garu, Editor "Panam," Trichinopoly.

8. This meeting resolves that the Chairman, F. G. Natesa Aiyar, be authorised to send copies of these resolutions to Their Holinesses the Sankaracharyas of the several Peetams, to His Excellency the Viceroy and Governor General, to His Excellency the Governor of Madras, to the Ministers of the Madras Government, the Members of the Madras Lagislative Council, and to address a special request to Local Members of the Madras Legislative Council and of the Council of State and Indian Legislative Assembly to press the views reflected in the resolutions and resist the interference of the State in Religious matters.

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   Mirasdar, and Managing Director, Srirangam.

Bankers.

The Imperial Bank of India
and The Indian Bank Ltd. Madras and Branches.

Auditor.

T. C. Ranganatha Rao F. R. S. (London)
F. C. I. (Birmingham) A. F. I.:A. (Victoria)
Holder of permanent unrestricted Auditor Certificate.

Registered Office.

552 South Chitra Street, Srirangam.

☛ Please fill up the application form overleaf and send it to the Managing Director at the Registered Office or to the Banks along with the application Deposit.

APPLICATION FOR SHARES.

The form must be produced entire with the Application Deposit.

To

THE DIRECTORS OF THE SRI VANI VILAS SYNDICATE Ltd.,

South Chitra Street, Srirangam.

Gentlemen,

Having paid to { THE MANAGING DIRECTOR.
THE IMPERIAL BANK OF INDIA,
THE INDIAN BANK LTD.,

the sum of Rs........................being a deposit of Rs. $\frac{10}{2}$ per share in respect of..............shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ I request you to allot to me that number of shares and I hereby agree to accept the same or any smaller number that may be allotted to me, to pay $\frac{\text{Rs. 10}}{\text{Rs. 2}}$ on allotment, and the balance of Rs. $\frac{30}{6}$ as and when called, and I hereby authorise you to place my name on the register of members in respect of the shares allotted to me and I agree to accept such shares, subject to the provisions of the Memorandum and Articles of Association.

Signature..

Name in full...

Description..

Address..

Date...

Received on ______ by ______ (to be filled in by the Receiver.)
the Office or the Bank by whom Received.

APPLICATION DEPOSIT RECEIPT.

THE SRI VANI VILAS SYNDICATE LIMITED.

Place ________________

No ________ Date ________________

Received of Mr. ________________________________

of ____________ the sum of Rs. __________________ being a deposit upon ________ shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ in the above named Company applied for on the ________ day of ____________ 192

____

Rs.

____

Signature of the Receiver.

N. B.—This receipt must be preserved carefully to be exchanged hereafter for share certificate.

Payment by cheque to be subject to its realisation.